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tiated by a suffix. From the *Hehénewa* traditions it seems likely that they were originally an independent tribe, probably Tucano, that had joined in with the group of sibs that were headed by the *Órobawa* and the *Ainbwanwü*, bringing with them their associated sibs. The sibs that carry the *Hehénewa* stem with their descriptive prefixes are also known by names that are compounded of the prefixes as well. Thus, the *Byari-Hehénewa* are also known as *Byaridowna*, and the *Pyéndo-Hehénewa* as *Pyéndowna*. According to Koch-Grünberg, the *Órobawa* regard themselves as a branch of the *Hehénewa* and are also known as *Ólaba-Hehénewa*. His information was that the *Hehénewa* were the "true" Cubeo and that the *Bahúkiwa* were intrusive Macú (1909, II, 87). The actual history of the sibs is clouded in uncertainty. We can be reasonably sure only of a composite of several distinctive peoples or "tribes." The few *Wathariwa* sibs in my list are also named in a fashion similar to that of the *Hehénewa*.

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Each sib also possesses a list of personal names that constitutes its traditional genealogy.³ These are names that all sib members must bear. They are called *ainheme* (*ain*: anaconda; *heme*: tongue) to indicate their origin from the speech of the anaconda, the animal form in which all first ancestors emerged from the earth. In these names there is a note of prestige, in that some names are illustrious, being part of the earliest genealogies, while others, having been added later, are less important. Since only one name can be held at a time, names are allocated in order of seniority, but not, insofar as I know, within a senior line. Names with an honorific connotation circulate within the sib, and not by lineage. They are transmitted in alternate generations, going from a deceased grandparent to a grandchild. It should be said at once that while the notions of sib rank and of the distinction between more honorific and less honorific names suggests a structured system of social status, the social significance of status hierarchy is not great. The Cubeo have the skeleton of an aristocratic system that is fleshed with an egalitarian ethos.

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Personal names are often those of birds, insects, and beasts, less commonly of fish. In the recent past, it is said, sib members did not eat the flesh of any creature whose name was then being carried by a sib member. This taboo is no longer in force. The explanation given is that hunting is more important now and they do not wish to deprive themselves of animal meat.⁴ Without a proper sib name,

³ There is a list of *Bahúkiwa* names at the end of this chapter.

⁴ On the other hand, there is the tradition that in the past they lived by hunting, fishing, and gathering rather than by farming. If this taboo did indeed exist it may have lapsed for the same reason that other ceremonial observances have